

Iqbal's Philosophy on Islamic Education: A Historical Perspective

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Abstract

Philosophy is science with the facts and data naturally relating to all aspects of human life coming into existence. As it throws light onto the problem of life and human destiny, it implies and postulates education. From these two aspects come their respective angles of vision, with similar issues and problems. Such are the meaning and purpose of human life, the relationship of the individual to the community and to his environment and the problem of values. Any coherent system of ideas, which provides guidance in facing these problems or offers a thoughtful criticism of existing institutions, culture, social practices and ways of thought, must necessarily be the basis of our educational theory and practice. In this regard, having strong conviction, the authors present Allama Muhammad Iqbal has contributed invaluable provision and solution on the problem of education. This paper intends to explore his idea on the Educational Philosophy which had been elaborated by Saiyidain. There is no doubt that Iqbal is the most versatile genius that modern Muslim world has produced. It will be difficult to find many who are his equals as educators, poets in any languages of the East or the West. He may not have built any great system of philosophy like Kant or Hegel, but his philosophical thinking was extensive as well as intensive. For, education is, after all, engaged in the process of critically evaluating and effectively transmitting the cultural heritage, knowledge and ideas of a social group to its young members, thereby securing the continuity

of collective life and culture as well as ensuring their intelligent, the creative reconstruction.

Keywords: Islamic education; Iqbal; Philosophy; Historical perspective; Muslim scholar

Introduction

Among his distinguished *world* view which is interestingly to be explored in this paper is Allama Muhammad Iqbal's Educational Philosophy. Allama Muhammad Iqbal (1873-1938) has valuable contribution in that he defines the resolution education can provide. In his scientific work entitled: "*The Reconstruction of Religious thought in Islam*", Iqbal (1998) laid the theory of education, according to Saiyidain, cannot be profoundly elucidated without consciously postulating some conception of the nature of the individual to be educated, his relationship to the community and, what may be called, his ultimate destiny (Saiyidain, 1992).

The essence of the educative process, reduced to its most elementary terms, lies in the living human organism being in constant interaction and contact with a vast and complex environment. This keeps on changing and growing as a result of the continuous, mutual exchanges. Saiyidain further elaborated that an educator is like a philosopher who must necessarily inquire into the nature of these two terms of his activity; the individual and the environment which ultimately determine the solution of all his problems (Saiyidain,

1992). The word philosophy naturally relates to the aspects of human life. As it sheds light on the problem of life and human destiny, it also implies and postulates a philosophy of education, since both are concerned with their respective angles of vision of human life, the community, the environment and the problem of values (Al-Attas, 1979; Sharif, 1983).

Any coherent system of ideas which provides guidance in facing these problems or offers a thoughtful criticism of existing institutions, culture, social practices and ways of thought must necessarily become the basis of our educational theory and practice. For, education is, after all, engaged in the process of critically evaluating and effectively transmitting the cultural heritage, knowledge and ideas of a social group in particular to its young members, thereby securing the continuity of collective life and culture as well as ensuring their intelligence of creative reconstruction.

Of Man's Ego in Himself and the Environment

The concept of individual is equal to the concept of ego in the philosophy of Muhammad Iqbal. In this regard, Iqbal's ego which has been quoted by Saiyidain is the object of the educator's attention. Ego of human being is a real and preeminently significant entity which is the center and basis of the entire organization of human life. The assertion of the ego in the concept of Iqbal is not a datum but an achievement, the fruit of a constant, strenuous effort in and against the forces of the external environment as well as the disruptive tendencies within man himself. The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading the ego. Essentially, the living intimacy of this relationship between the two should be utilized in education. Through this give-and-take between the individual and his many sided environment, through establishing as many intensive and fruitful contacts with the surrounding reality as possible, the individual evolves the inner richness of his being.

A life of solitary, self sufficient contemplation, which cuts him off from the stimulus and energizing current of social life, is apt to make him egocentric and limited in his interests and sympathies (Ahmad, 1986). Iqbal who has been quoted by Saiyidain (1992) takes a dynamic view of this continuous process of adjustment between the individual and the environment and points out that it is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that the universe. By adjusting himself to its forces, he is putting the whole of his energy to mould its forces to his own end and purpose. In this process of progressive change, God becomes a co-worker with him and He provides man with the initiatives. This basic concept of education is based on the teaching of the Holy Qur'an, "Verily, God will not change the condition of men, till they change what is in themselves."

Education as the Intellectual Periphery

According to Saiyidain (1992), Iqbal has repeatedly stressed the point that *question*, (i.e. asking dependence on others), displays the slavish imitation of their weakened self and that, unless individuals as well as the community develop self reliance and evolve the inner richness of their own being, their potentialities will remain warped and repressed. From the explanation above it is clear that the word education is closely related to the existence of man as its object and to the strong relationship between man and his environment. However, the impact of society upon the individual is another dimension to be elaborated in order to elucidate the term education in general.

Society, according to Sayyid Sajjad Rizavi, can change the behavior of individuals, who constitute it, in so far as it liberates and limits the activities of men and sets up standards for them for being followed and maintained. This change in the behavior of the individuals, which brings them closer to the collective norms, necessitates the existence of any agency through which influences from without the individual affect

his behavior and orientate it towards desired as well as desirable goals and objectives (Rizavi, 1986). Unless the behavior of individuals is changed according to the genus of the society and molded into a type, generally needed and approved by the social order, the society cannot perpetuate itself.

This process of changing their behavior of individuals starts very early, immediately right after their birth. Known as socialization, it is both a molding and creating process, in which the group tries to bear upon the child, and in which the individual's thoughts, feelings and behavior gradually and continually change and develop in accordance with the values set by the society. Society exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking and feeling from the older to the younger. This transmission is necessary to acquaint the child with what is desirable, followed and respected by the society so that he may have a frame of reference to judge his actions and try to conform to the accepted norms of the society. Thus, it can be concluded that, in order to build up and maintain a society, not only do we need a change in the behavior of a newly born child, but also have to develop a sense of social adjustment among its members.

Philosophy of Islamic Education

To the mind of the researcher, the relationship of an individual with his environment like what has been discussed in this introduction vividly could be made as the basis of developing the nature, meaning and philosophy of education in general. It is important then to elaborate the philosophy of education from the sight of Islam (Al-Attas, 1980). In elaborating the philosophy of Islamic education, the view of Rosnani Hashim (2008) infers from her book entitled *Education Dualism in Malaysia*. To her, it is a well-known principle that education is one of the means through which a particular society transmits and renews its culture and

values to the next generation (Hashim, 2008). According to William K. Franken, education is the transmission or acquisition of the excellence (desirable abilities, habits, states and traits) by the use of techniques like instruction, training, studying, practice, guidance and discipline (Franken, 1965). Consequently, it is natural that educational principles and content are drawn from the cultural values of the society. The ends and goals of society will determine the ends and goals of education.

A society that prizes democratic ideals will dictate this value as one of its major goals of education (Baloch, 2000). By the same token, since Muslim society derives its basic principles of life from the Qur'an, it is logical that the Islamic philosophy of education be derived from the same source (Hashim, 2008). Basically, the literary meaning of philosophy is a compound word, derived from the Greek. It is compound of "*philo*", lover of or "*friend of*" and "*sophy*" is wisdom (or knowledge). In common usage the word philosophy stands for love of wisdom (or knowledge) especially that which deals with ultimate reality or with the most general causes and principles of things (Sharif, 1983). It also means system for conduct of life, serenity and resignation. One view presents philosophy as the basis of knowledge about the nature of things. The other view is that it is a guide to the good life of man because knowledge that does not characterize the condition of man's well-being and is applied uncritically, without prudence, without sagacity or without the light of experience, is not wisdom which is the essence of real philosophy (Khan, 1986). These two altogether different views have made it extremely difficult for scholars of all the ages to arrive at a conclusive or at least a comprehensive definition of philosophy.

According to Haq (1990), philosophy is the most difficult of all branches of knowledge because it is mostly indecisive, hazy, obscure and occasionally turbid. Every human being should remain extremely patient in the research for what belongs to philosophy and even when

he has reached the end of his enquiry, he is still not quite sure whether the end is the real one or the beginning of yet another end. In spite of all this nebulousness no science or its offshoot is without a philosophy. As things are learnt by opposites also, it is necessary to understand what philosophy is by contrasting it with what philosophy is not. In an illustrative example Mahar Abdul Haq elaborated two different values consisted in two different subjects, to understand the word philosophy clearly. These two are poetry and painting. The art of poetry according to Mahar certainly rises higher than painting because the poet chooses words, instead of paints, as the medium of expression of his experience of the beauty (Haq, 1990).

A picture may depict a single image, a poem is a series of images and for this, and for its melody, it is more expressive and impressive to mankind than any other art. However, the value remains indeterminate. No two men will appreciate a good piece of poetry in exactly the same way. Some will be enchanted by the music, some will value the words, and to some the thoughts, imagination, subtle meanings and many such other qualities will be appreciable. From these examples it can be seen that no artist or artisan can succeed without being a lover of wisdom. All of them must necessarily be able to put a value on their work. This value lies not in money but in the truthfulness of what they have created; in its goodness and in its beauty. This is wisdom, for wisdom means the possession of experience and knowledge together with the extra ordinary ability of applying them critically, practically, and constructively. Just as the will of human being dominates his actions so does philosophy dominate all other branches of knowledge. It tries to fathom the depth of all arts and sciences but strangely enough it cannot find its own bottom.

The main purpose of philosophical enquiry is to ascertain the ultimate character of reality which may be called just *Being of Existence* because it is again difficult to define Reality though it is the very existence which underlies

all appearances (Rizavi, 1986). This immense sweep of philosophical interests has resulted in the production of various types of philosophies with hosts of philosophers influenced by their age, personal likes and dislikes, arts, religions, political movements and social environment, peculiar to individual thinkers. However, this apparent conglomeration of diverse and contradictory philosophies is by no means disappointing. Reality, as a whole, cannot be cut into pieces for an analysis, a consensus in the findings of all true philosophies is not an impossibility. In the analytical knowledge reality reveals its various aspects, whereas in philosophical synthesis it again shows itself as a whole.

Individual Adrift in Reality

Haq (1990) further explained that a person can study the ultimate nature of reality only by identifying himself with the course which reality adopts in its various manifestations. The human being born with the breath of God or the rationalizing spirit in him is always ready to seek unity in all apparent complexities. But the man of the world looks after his own business and leaves all questioning and answering to philosophers who generally get little approbation for the pains they take. Even then it has always been one mastermind endowed with far superior powers of insight and foresight, whose inspiration and right guidance has steered the ship of humanity gone adrift in troubled waters through to the shore of safety. As matter of fact, all knowledge, being love of wisdom, was one whole in the beginning. With the increase in the bulk of knowledge philosophy is differentiated from science.

The word science, with its *Sanskrit* root word *Sanyas* (searching herbs to cure bodily diseases), refers to the application of knowledge to its use in man's practical life. But later science itself differentiated into many sciences and even philosophy branched out into a number of studies. Today knowledge has become so vast that it is impossible to lump it together into

one whole. Philosophy, as matter of fact, is the mother of all sciences, but due to vast cleavages in the thinking of the Western nations and their materialistic approach to the over increasing problems of life, it has, unfortunately lost much of its importance. We must not lose sight of the fact that a philosopher, be he right or wrong, is satisfying an in born hunger for knowledge and is indispensable.

Philosophical Function of Education

Education is philosophy in action. All people think, speak, act and behave as they learn through various agencies of education. The theories of education are directly influenced, determined and put into practice by the current philosophical trends, unless they are guided by such universals as remain true for all times and all places. Education concerns the whole man and the whole man becomes whole only when all the aspects of his life material, moral, social, spiritual, in fact all are developed equally well. Each shift in the emphasis brings about a change not only in the aims of education of subject matter learnt, methods of teaching, but also the educational values as well.

It is said that each teacher has an educational philosophy of his own. This may hold good with respect to the individual teacher's personal beliefs, unbelief, likes, dislikes, or preference. These certainly have a bearing on how he infuses knowledge into the plastic minds of his students but to say that he remains absolutely uninfluenced by the popular thought or the force of legitimate reasoning is wrong. A good teacher, in addition to being a philosopher, is a friend and a guide also. He remains constantly in search of permanent values of life because, by virtue of his rank of holding the greatest responsibility on this earth, he is expected to rise above the low levels of caste, creed, color nationality and the like to the higher concept of universal brotherhood of mankind. Viewed from this perspective, philosophy and education are not two different disciplines but one.

Traditionally, the philosophic methods have performed three functions; firstly, speculative, secondly, normative and lastly, critical. Human intellect, in its early and immature state can only speculate (Baloch, 2000). It simply cannot understand the subtle truths of existence unless it is guided by the transcendental knowledge of Revelation. To pursue an inquiry, to meditate or to form a theory on or about the subject or cause of a thing is good thing because the faculty of reasoning is the most valuable possession of man, but it must start building up from some real fact and not from mere supposition. Conjecture remains wavering between doubt and true knowledge and on account of its vacillation between two extremes it leads man to nowhere.

Revelation provides human intellect with a sure foundation and then leaves it free to theorize further constructively. For example, it tells man that the universe has not been created in jest or sport; it has a definite purpose. Man, too, is not without a purpose here; he has to collect the rays of truth and honor scattered all around him in the universe and then reflects the light thus collected by him on to all other things with which he has been directly or indirectly related. If this basic truth is not accepted as a fundamental belief, intellect will remain wandering in the wilderness of conjectural opinions and man will never be able to promote Allah's great purpose and plan.

To save humanity from floundering in the confusion of speculative philosophy, especially at a time when revelation perfected and finalized itself and recognized the maturity of human intellect for the first time in history, it was necessary to provide man with some basic truths and laws on which intellect could build further structure with certainty of knowledge. Allah's knowledge is absolute and man has been given very little knowledge: *"They said, 'Be You glorified, we have no knowledge, except that which You have taught us. You are the Omniscient, Most Wise.'"* (Al-Quran 2:32). Allah's knowledge is not conditioned by time and space: to us, His creatures, these

conditions always apply. Our knowledge gets some reflection of reality when it accords with His will and plan. The Qur'an points out to the imperfection of human knowledge in many fields, for example it says: "Verily, the knowledge of the hour is with Allah alone. It is He Who sends down Rain, and He Who knows what is in wombs. Nor does anyone know what it is that he will earn on the morrow; nor does anyone know in what land he is to die. Verily, with Allah is full knowledge and He is acquainted (with all things)" (Al-Quran 21:34).

Islam is not merely a dogma or just a religion among other religions; it is the religion (or rather Din as called by the Holy Qur'an) meaning thereby a perfected way of life. It is very simple and easy to follow; so is the Quranic philosophy of education. It is realistic, definite, with not the least doubt or scruple in its judgments. By appealing to reason it answers satisfactorily all questions that can arise in the doubting minds of humanity. The word and message of Allah is conveyed to human beings in their own languages; so does the Holy Qur'an. It uses the same words which are current in common vocabulary, but it uses them with a difference. For example, it uses the same words for God, prophet, worship and prayer, etc., as have been in currency through ages among all the peoples of the world, but it either gives new meanings to them, or enhances their purport, or modifies their sense and thus clarifies all obscurities.

Quran and the Philosophy of Education

For philosophy, the Quranic word is *Hikmah*, commonly translated as wisdom. Its root-word means the strap of the rein with which the jaws of a horse are tied up. This strap prevents the horse from becoming unruly or going astray. To fix the rights and obligations and thus to prevent someone from exceeding limits is *Hukm*. *Hikmah*, therefore, means to fix with justice and correct proportion the rights and obligations of men and to prevent them from transgressions. A *Hakeem* or philosopher will, therefore, be one who sets things right in due

order and proportion, beautifully, authoritatively and with a firm belief in the correctness of his decisions. The Holy Qur'an elaborated that the great educators sent by Allah to humanity as His Holy Messengers were equipped with the following four things integrated into one discipline called *Nubuwwat*; law (*Kitab*, or the book), wisdom (*Hikmah*), authority (*Hukm*) and knowledge (*'ilm*). Thus the seed of rift that the word philosophy contained in it its earlier meanings was removed and men were warned not to shift emphasis from wisdom to knowledge otherwise that would cause great detriment to human society.

Its first discipline, law or the book, is the most perfect, complete and progressive way of life that gives practical training to people in keeping things in right order and correct proportion. The second discipline is wisdom, this wisdom brightens up the understanding of the essence of each law and provides man's free-will with right guidance towards an appropriate behavior. The third is authority, which is necessary to protect both law and wisdom from the onslaughts of rebellious forces of evil that work within man himself and outside of him. The fourth discipline is knowledge, which has to subdue nature for the common benefit and advancement of human society. Thus, knowledge is for the right understanding of relationships and for maintaining right order and discipline and correct proportion in them, and this ultimately leads to wisdom. Knowledge that subordinates do not believe itself to the divine laws of the highest wisdom is worse than useless. It has an innate tendency to swerve towards arrogance and pride, and consequently, to upset the peace and order, tranquility and freedom. This, in a nutshell, it is an essence of the Quranic philosophy of education. Its main purpose is not only to criticize existing conditions or to offer suggestions for improvement but also to check authoritatively all vagrancies of thought and behavior and to see that imbalances do not appear anywhere in relationships. As a matter of fact, it is always the philosophy of the people which determines their actions, manners,

morals, values, patterns of behavior; in fact, all the ways of life as well as the angle of vision from which they look at other people of the world. The Quranic universals provide us with the surest and most perfect guidance in all matters referred to above. They suit all times and all peoples.

In relation with the philosophy of Islamic education, Munawwar (1992) further elaborated the difference between moral character as knowledge and moral character as a practical action (Munawwar, 1992). Goodness, good will, sacrifice, determination, steadfastness and kindness are the qualities about which a man may know a lot, but as long as they are merely a property of intellect and not a property of soul, they are in fact, of no palpable use to him. No reforms take place in him and vistas of well-being do not open before him. Clearly, according to Muhammad Munawwar knowledge does not mean education. Man has the knowledge of good and evil, yet he does not try to reform himself. It means acquiring knowledge is a very dangerous responsibility. As a rule acquisition of knowledge should bring about a healthy change in the one who acquires it. He should become a better man commensurate with the height of the scale of his knowledge. With the depth and expansion of knowledge a man should develop his sensibilities and ideas. He must become more broad-vision, generous, forgiving, affectionate, upright, so on and so forth. Knowledge procures better weapons, and makes man more powerful. It can provide man with a comfortable and luxurious pattern of life and many things more. But all these things put together cannot be a proof of gentlemanliness of the individual who possesses them (Munawwar, 1992). It is quite possible that a person who lacks education in morals may put all these amenities and accessories at the service of him and hence may bring about his own ruin as well as of many others.

Knowledge Exudes Assets

Knowledge is like other assets such as power,

wealth and weapons, which is a dangerous responsibility for an uncultivated person. Knowledge is like a lamp in the dark, but the lamp has to guide and not to determine the path for the bearer. Whether one's aim is a sanctuary or a house of sin, the lamp has to show the way, but choosing of the way is the responsibility of the bearer of the lamp. Sun and moon are to give light but not to guide, not to compel any person to choose this path or that. Choice comes and should come from within. Teaching is of two kinds. One is conducted in words, expressions, lectures and books, and is called instruction. The other deals with spiritual upbringing and character building and is called education. In summary of the elaboration, one is related to letters and the other with actions. But the tragedy is that in the contemporary era almost all over the world, instruction stands for education. Hence the aim of character building is being universally neglected. This is why individuals without humaneness come out of instruction centers miscalled educational institutions.

It is obvious; man has a body and soul (Daud, 1998; Hassan, 1985). The body is gross. It is matter and hence it is pulled towards the earth which is a huge mass of matter. The soul, on the other hand, is light and it elevates man to the upper heights, keeping him in a state of restlessness. This restlessness is not everybody's lot. It is for those who have an inkling of good as well as evil, those who know the difference between the two, those who want to be good but are dragged towards evil by their gross self, that is, the body. Sometimes they resist and desist. Sometimes their resistance gives away. This dual within one's own self goes on till one conquers the best elements of one's being or surrenders to them completely (Langgulung, 1979). Then the strife comes to an end. Well, how many are there whose souls subjugate their bodies and their control over them is always strong? Indeed, it is few, very few, in the world of man.

Then we come to those who surrender to their

unbridled instincts, in other words, savage ambition. There may be millions of them in human societies. Yet the great majority belongs to these restless, unquiet and disturbed people who live between the two attractions, that is good and evil, soul and body, gross and fine, humaneness and animality. They are great people who endure these up and downs and are not completely downed. Their strife goes on. They live. Man may not be conscious of it, but his soul, which is an ember of some Divine spark, remains at work within and does not easily deliver itself to the slavery of matter. A person may look like an embodiment of culture. He may actually be a great scholar. He may be in a position to quote at random philosophers, sages and prophets. Yet it does not prove him to be a gentleman. A man can simultaneously be a high tower of knowledge and a deep, dark ditch in respect of character. It is quite possible. It is understandable that knowledge which is generally taken for an accumulation of information is a department quite different from education. Education deals with actions.

Education must build man into a real man. Knowledge sharpens intelligence and a person more accomplished is more capable of deriving benefits from studies and observations. One should not, however, ignore the fact that one's observations may be tainted with one's peculiar inclinations and outlook. A cultured and intelligent person is more capable of rising above the scale of personal interests or likes and dislikes, than a less intelligent and less cultivated person. But without education in moral values an intelligent person, who is a lettered one too, can surely play more havoc by putting his capabilities to wrong use. Allama Muhammad Iqbal remarked this point in the following statement: "Vision without power does bring moral elevation but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity" (Iqbal, 1988). Knowledge devoid of Divine Light cannot be expected to teach man respect for man. Courtesy without faith in

basic human values is nothing but mechanical courtesy or, it can be said hypocrisy. Good results are normally not attainable without sincere and good intentions, conversantly actions follow conviction and not knowledge. Inner revolution requires strong convictions. The change becomes visible through tendencies. If tendencies are good, the change may be called a happy one, otherwise, unfortunate. It is the right conviction which is essential.

To profess Islam is one thing but to believe in Islam is quite another matter. Profession means the acceptance of the principles only and it is a long way from acceptance of principles to the principles becoming faith to live and die for. Profession of Islam cannot build a personality. It is faith that does so, for it is faith that revolutionizes. Similarly, the impact of mere knowledge even if it be the knowledge of moral values becomes a motive force only when it is soul deep, when heart lives it. Knowledge, in the real sense of the word, becomes knowledge only when it evolves into conviction. Separation of heart and intellect, in other words hypocrisy, is amongst the lamentable spiritual ailments of the world of man. Persons have lost individualities. Moods, aptitudes, likes, dislikes, tastes, ideas, principles and ideologies are fluid, hence unreliable. It means there are no identified and distinct selves. Without the self, self confidence is unimaginable.

Man may be a great general, an efficient carpenter or a first class pilot, a lawyer, a mechanic of a pathologist, a renowned doctor, a chemical engineer or a chartered accountant, but still remain a semi-educated ill-mannered, immoral, unrighteous or unjust man. Similarly a man may be a very fine painter, a good poet, or his love of beauty may be highly delicate and sensitive, but he may, at the same time, be cruel or brutal or an untruthful, unsocial individual. He could be highly selfish and deliberately ignore his duty towards his neighbors or even towards his wife and children. We can say that people who have specialized in certain educational fields are well-instructed regard them as truly

educated. On the other hand, a man who knows and performs his duty towards himself, his family, his neighbors and humanity and at the same time has acquired a basic knowledge about how to earn his livelihood honestly and live a decent life, should be called an educated person. He may not have specialized in a particular field of knowledge but lack of expertise does not automatically prevent him from being recognized as a good man.

A good man is not necessarily a complete man. No one can be regarded as a complete man because there is no end to the growth of human personality (Al-Attas, 1979; Al-Attas, 1980; Daud, 1998). A wide knowledge of many subjects helps in the growth of personality provided a man knows how to adjust knowledge to behavior, and how knowledge and action are integrated into a broad, total framework of life. The outlook of an educated man is not static but is modified and mellowed as he applies principles to practice and his outlook is enriched by experience. In order to achieve such integration a man needs some basic values and the society in which he lives needs some basic unquestioned assumptions. Man is both an individual and a member of a community. One cannot be separated from the other without destroying something vital in both. The individualism that stresses complete freedom from any kind of social control is a practical impossibility because it leads to the disintegration of society and gives complete license to the individual to break or make social institutions at will, overthrow ideals and value assumptions of society according to whatever individual whims dictates. Similarly complete social control that represses the creative and critical urge of the individual, cripples man and leads society to either degeneration and stagnation or sudden and violent social upheaval. Education preserves the basic structure of society by conserving all that is worthwhile in basic values and institutions, by transmitting them to the next generation and by renewing culture afresh whenever degeneration, stagnation or loss of values occurs. At the

same time, the job of education is to nurture personal growth. It is through this nurture of the individual and the preservation and transmission of culture that both the individual and society attain a quality of life. Education conveys this sense of quality to pupils, the quality that has an objective status beyond any subjective assumptions and assertions, but which requires individual cognition if individuals are to grow as full men and women.

Conclusion

Iqbal also subscribed to the view that there must be harmony between the material and spiritual elements in man, which educational theory should consider. He valued intellect, but he criticized contemporary thought for overstressing it at the expense of intuition or love. From Iqbal's writings, the good man is creative and original, for creativity is the most precious and distinctive gift of man. He must be able to use his intelligence to harness the forces of nature for his own good and also to increase his knowledge and power. In addition, the good man lives his life in the name of the Lord, dedicating his powers and knowledge to working out his purpose and thereby deserving himself for the position of God's vicegerent on earth. In relation with the aims of education, Muhammad Iqbal, emphasized the proper development of the individuality of man and maintained that an individual should be exposed to all kinds of formative and challenging experiences. Iqbal underscored the importance of freedom, which allowed for experimentation with the environment, for the exercise of choice and discrimination in the use of methods and substance, and for learning by direct, first-hand experience. Despite his emphasis on the individual, Iqbal did not ignore the role of the community and its culture in the give-and-take dynamics with the individual.

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